Lamentation, Mourning and Woe.

Sighed forth in a

SERMON

Preached in the Pariſh-Church of

St. *MARTIN* in the *FIELDS*,

On the 9th day of *September*.

Being the next *LORDS-DAY*

AFTER THE

Diſmal Fire

IN THE

CITY of *LONDON*.

By Nath. Hardy *D. D. D. R. Chaplain in Ordinary to His Majeſty, and Vicar of the ſaid Pariſh-Church.*

Lam. 1. 12.

Is it nothing to you all you that paſs by? Behold and ſee if there be any ſorrow like to my ſorrow which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger.

LONDON,

Printed by *Tho. Newcomb* for *William Grantham*, at the Sign of the *Black Bear* in *Weſtminſter-Hall*. 1666.

To the Right Worſhipful

Sir *THOMAS ADAMS*,

Knight and Baronet.

SIR,

I *Firſt* preached, *and have now* publiſhed *this Diſcourſe as a* Teſtimony *of my* ſorrow *for* Londons Ruines. *If the* phraſe *and* compoſure *be* (*as I am* conſcious *they are*) *very* defective, *my* Apology *is*, *That it was a time of* Diſtraction; *beſides*, broken *Langnage is the beſt* Rhetorick *upon a* mournful *occaſion*: *And conſidering thoſe manifold* Relations *and* Obligations *I have to that once illuſtrious* City, *it will not* (*I hope*) *be looked upon as a* preſumption, *that I have thus* publickly *expreſſed my* ſorrow;

row; *for that* cloud *of* ſmoke *which hath* covered her, *or rather that* flame *of* fire *which hath* laid her honour in the duſt.

London *was the* place *of my* Birth, Baptiſm, Education, *and* (*excepting thoſe* years *which I lived in the* Univerſity *of* Oxford) in *and* about *the* City, *hath been the* place *of my* abode *and habitation to this day.*

It is now full Twenty *and* ſeven *years ſince I entered into* Holy Orders, Eighteen *whereof I exerciſed my* Miniſterial *Function in that* one *Pariſh*-Church *of St.* Dyonis, *which together with* many more (proh dolor) *is now laid* waſte. *And, though I muſt* confeſs *my ſelf* highly obliged *as in* ſpecial *to many perſons of* Honour *and* Quality, *ſo in* general *to* all ſorts *of Inhabitants in* this *Pariſh, where by Gods Providence* I now am, *and have* (*according to my ſlender ability*) officiated *well nigh* Six *years, whoſe merciful* preſervation *in this late* imminent danger, I *heartily* congratulate, *and* praiſe God *for*. *Yet I cannot but* acknowledge *thoſe* many *and great* kindneſſes *which in* thoſe *years* I received; *and that not only* (*though* chiefly)

from

from that particular Parish, *but* several *other* Citizens, *as well of the* upper, *as the* lower *sort: So that though I wanted not* some Enemies, *I* bless *God, I found* many Friends, *with whom if I should not affectionately* sympathize *in this their* Calamity, *I should justly incur the odious brand of* ungrateful *and* obdurate: Nay, if I forget thee (*O London*) let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth.

Being upon these considerations (honoured Sir) *resolved as to the* publication *of the* Sermon, *I know not to whom more suitably than* your self *I should make the* Dedication; *and that both in reference to* my self *in particular, and the* City *in general.*

Among my numerous acquaintance in the City, *I have great reason to look upon you as a* singular Friend, *as well as a* prime Parishioner *in that place where* I lived *so* long: *Nor must I forget to own not only that* liberal bounty, *those* free entertainments, *but those* sage advices *and* forward encouragements *which I received from you in the late* perilous

times,

times, when it was a Crime *to* own *a* Prelatical Clergy-man.

Among the Inhabitants *of the* City, *you are the* principal *Mourner. The* Kingdom *calls the* City *her* Mother, *and the* City *calls you her* Father, *as being the* eldest *among the* Aldermen; *not only in respect of* years, *but* office; none *now* surviving *who* before your *had the* honour *to have the* Sword *carried* before them: *And who should be* chief *Mourner at the* Daughters *Funeral, but her* Father? *And though I easily* believe *your* particular losses *are* great, *yet I dare say such is your* compassion, *That you are much more* affected *with the* publick *misery, than your* own *damage; and such your* devotion, *that you are most* afflicted *with those* iniquities *which have* procured *this* misery.

Upon this account, *I am confident you* often *turn aside* (*in your* meditations) *to see this* sad sight, *and probably have* prevented *me in what I cannot, but take* notice *of, how within the* revolution *of less than* seven years, *we have lived to see a* most joyful, *and a most* doleful sight. *The* one *of the* Sun *breaking*

forth,

forth, *the* other *of the* Fire *breaking* out. That *of the* King *in his* beauty, this *of the* City *in its* aſhes. That *a* repreſentation *of* Heaven, *and* this *of* Hell. That *in the* Spring *of the year* 1660. this *in the* Autumn *of the year* 1666.

It cannot be imagined *with what* gladneſs of heart *all* Loyal Subjects *beheld their Native lawful* King, *after a* Twelve *years tedious* Exile, *return to his* Throne; *and not in an* hoſtile, *but* amicable *manner paſs through His* chief City *to His* Royal Palace, welcomed *with the multiplied* ſhouts *and* acclamations *of all ſorts.*

Nor can it be expreſſed *with what* ſadneſs of heart *all* good people *beheld the* flaming Fire, *as it were a* Conqueror, *riding upon the* wings of the wind *from* ſtreet *to* ſtreet, *with a triumphant* rage *through that* great City, eating up *her Habitations*, caſting down *her goodly Structures to the earth; and* not ceaſing, *till* He *that ſaid to it* Go, *ſaid alſo to it* Stay. *Had the* ſight *of that wonderful and merciful* Reſtauration *quickned us* (*as it ought*) *to ſutable* Returns *of* Gratitude *and* Obedience,

we

we probably had never beheld this dreadful and woful desolation. And since the former could not allure us to our Duty, I would to God this latter may yet at length affright us from our sins: Then I should comfortably hope, what I doubt not we all earnestly desire, a resurrection of this City out of her Rubbish, to a more glorious estate than before.

Which (worthy Sir) that (if it be Gods blessed Will) your Age may be prolonged to see, and thereby prevent the bringing of your grey hairs with sorrow to the grave; and however, that whensoever you go hence, the blessings of Heaven may rest upon the heads of your Posterity: And as you have been a vigilant, diligent, prudent and faithful Senator in this Terrestrial City, so you may (after a long course finished on earth) be a Triumphant Citizen, and have an everlasting habitation in that heavenly City of the living God, where the Moth frets not, the Rust eats not, the Fire consumeth not; is the unceasing prayer of,

Sir,

Your most affectionate Friend,

Nath: Hardy.

Lamentation, Mourning and *Woe.*

St. Luke, Cap. 19. ver. 41.

And when he was come near, he beheld the City, and wept over it.

I Have no ſooner *read* the *Text*, but I ſuppoſe you all *reflect* upon the doleful *occaſion* of handling it; *How forcible are right words*, ſaith *Job?* and *much more* when they are *ſutable*. *The words of the wiſe* (ſaith *Solomon*) *are as nails, and as goads*, to make a deep *impreſſion* upon the *Auditors*, but then *eſpecially* when they are *fitted* to the *ſeaſon*. *Such* is this *Scripture* I have now read, *ſeaſonable*; ey (be it ſpoken with *ſubmiſſion* to the *Divine* appointment) *too* ſeaſonable, whil'ſt that late

Chap. 6. 25.

Eccleſ. 12. 11.

late diſmal *Conflagration* of our Neighbour *City calls* upon, nay, *crieth* aloud to us all to tread in the *foot-ſteps* of our *Saviours* deportment toward *Jeruſalem*, *Who when he came near, beheld the City, and wept over it.*

Cæſar ſaid *vainglorioufly* of himſelf, *Veni, Vidi, Vici, I came, I ſaw, I overcame.* Here our *Evangeliſt* ſaith of *Chriſt*, what he did *piouſly*, *Venit, Vidit, Flevit*, He *came*, He *ſaw*, He *wept*: And theſe *three acts* of *Chriſt*, are the *three parts* of the *Text.*

His *Approach*, } *When he was come near*,
His *Aſpect*, } *He beheld the City*,
His *Tears*, } *And wept over it.*

Theſe *three* did *one* make way for the *other*, He *came near* that he might *behold*, and *beholding* he *weepeth.* Indeed the *laſt* is the *principal*, to which the *two* other are *preparatory*; and therefore *paſſing* through *theſe*, I ſhall chiefly *inſiſt* upon *that.*

I. The *firſt* act here mentioned, is *Chriſts coming near.* *Appropinquation* is a *local motion*, wherein there is *terminus à quo*, a place *from* which we *depart*; and *terminus ad quem*, a place *to* which we *draw near*, and *this* is here affirmed concerning *Chriſt.*

Surely then *Chriſts body* (as well as *ours*) is *circumſcribed* in one certain place, ſo as it cannot be *ſimul in utroque termino*, in *many* places at once. To what *purpoſe* elſe thoſe various *peregrinations* of our Saviour, who, as St. *Peter* ſaith, *Went about doing good,*

Acts 10. 38.

good, if he could at *once* have been in those *several* places whither he went. And if he could not be at once in *many* places on *earth*, much less can he be in *heaven* and *earth* together. *When he was on earth, he was not in heaven* (saith *Vigilius*) *and now he is in heaven, he is not on earth.* And if he cannot be in *many*, much less can he be in *every* place; it being *impossible* that he should *come near* to any place, whereas he was *there before*; or *go from* it, since he must be *there still*; so that it were easie from this *Scripture*, to confute the *Multipresence* of the *Romanists*, and *Omnipresence* of the *Lutherans*: But *Controversies* ill befit the *Pulpit* at any time, especially in such a *dolorous* time as this, and therefore I pass it over.

And yet I must not leave this *first act* of *Christs coming near* to *Jerusalem*, till I have taken notice upon what *account* it was, and what might be the *reason* of his approach: For,

First, *Jerusalem* was at this time a very *wicked* City, a *Sink* of Filth, a *Den* of Thieves, and a *Cage* of unclean Birds, and therefore (one would think) most *unfit* for the *holy Jesus* to draw *nigh* to. The *voice* from heaven said concerning *Babylon, Come out of her* (*my people*) not *come near* to her; and it is St. *Pauls question*, intending a *Negation*, and thereby a *confirmation* of the Dehortation, *What fellowship hath righteousness with unrighteousness? what communion hath light with darkness? and what concord hath Christ with Belial?* But we must know, Revel. 18. 4. 2 Cor. 6. 14, 15.

1. On the *one* hand, That as the *Historian* saith of the River *Dee* in *Wales*, that it passeth through a

Lake called *Pimble Meere*, but *mingleth* not with its *waters*; or as the *Fiſh*, which remaineth *freſh*, notwithſtanding it doth not only *ſwim*, but *ſuck* in the *ſalt* water: So our bleſſed *Lord* drew *near* to *wicked* perſons and places, and yet was not *defiled* or *infected* by them. He is called by the Prophet *Malachy*, *The Sun of righteouſneſs*; and as the *Sun*, though it caſt forth its *beams* upon the filthy *Dunghil*, receiveth no *pollution* from it: No more did *Chriſt* from thoſe *noiſom* places to which he *approached*; and,

Mal. 4. 2.

2. On the *other* hand, He was *ſent* by his *Father*, eſpecially to the *Jews*, *Iis primò miſſus quibus promiſſus*; and that among others, to *diſcharge* the *office* of a *Prophet*; nay, in reſpect of the *perſonal* performance of *that* office, he was *not ſent but to them*. Accordingly we *find* him in the *ſubſequent* Verſes, *reproving* their *Iniquity*, and *foretelling* their *Calamity*; which he could not have done, had he not come near to them; for this reaſon he drew near to, and ſuffered *Publicans* and *Sinners* in *Jeruſalem* to *draw near to him*; ſince, as he ſaith himſelf, he came to *call ſinners to repentance*.

Luke 15. 1. Mat. 19. 13.

It is not abſolutely *unlawful* for *good* men to approach *wicked* places; and it is not only *lawful*, but *expedient* for *men of God* to *converſe* with that *people* to whom they are *ſent*, though never ſo *wicked*. Indeed ſince it is not with *us*, as it was with *Chriſt*; He *was not*, but *we are* too *capable* of *Infection*; and more apt to *receive evil*, than *do good*; we have therefore the *greater need* to be *watchful* and *circumſpect*: But ſince the *whole need not the Phyſitian*,

Mat. 9. 12.

ſitian, but the ſick; thoſe who are appointed by God to be the *Phyſitians* of *Souls*, not only *may*, but *ought* upon *juſt* occaſion offered, to *draw nigh*, and viſit the moſt *deſperate* Patients: But,

Secondly, *Jeruſalem* was the *place* where *Chriſt* was to *ſuffer*. He *knew* how *maliciouſly* they were bent againſt him, and how *greedily* they thirſted after his *blood*, and therefore the greater *wonder* that he ſhould *come near* ſuch a people. But the *anſwer* is eaſily returned, He was *ſent* to *them*, and no *dangers* could *divert* him from the *errand* about which he was *ſent*.

Thus ought *we* to run all *hazards* in the diſcharge of our *duty*. It was a great *crime* in *Jonah* to *flee to Tarſhiſh*, when he was *ſent* by *God* to *Nineveh*: And it was a ſingular *fortitude* in St. *Paul*, to go to thoſe places whither he was *ſent*, though he knew that *bonds and afflictions did abide him in every City*. We muſt not *needleſly* put our ſelves upon *dangers*, nor can we take *comfort* in *ſuch* ſufferings. *Chriſt* gave leave to his *Diſciples* when *perſecuted in one City, to flie unto another*. And *wiſdom* teacheth us, not to draw *near to*, but *avoid* thoſe places which *threaten* our Ruine, except we have an *expreſs* call from *heaven*, and then *Piety* obligeth us not to *conſult with fleſh and blood*; but as *Luther*, when cited to *Wormes* to anſwer for himſelf (though much diſſwaded by his Friends) reſolved to go thither, *though all the Tiles of the houſes were Devils*: So ought we to *encounter* with all *perils*, not fearing to follow *Gods call*, be the *danger* never ſo *great*; upon which *account* it was that *Chriſt came near to Jeruſalem*. And

Jonah 1. 3.

Acts 20. 22, 23.

Mat. 10. 23.

And yet there was *more* than this in it, *Christ* did not only approach *Jerusalem*, *notwithstanding* but *because* he *was*, and that he *might suffer* there. He was as a *Prophet*, so a *Priest*, and such a *Priest* as was to *offer himself* a *Sacrifice*. Now all *Sacrifices* were to be *offered* at *Jerusalem*, that being the *place* which *God* had *chosen* for that *end*; and therefore the *time* of his *offering* up being at *hand*, he cometh *near to Jerusalem*, and *coming near*,

II. *Beholds the City*, which is his *second* act. The *Person* here spoken of being *God-man*, might be said to *behold* the *City* at this time with an *humane* and a *divine eye*. Or if you conceive him here spoken of *only* as *Man*; He *beheld the City* with an *eye* of *sense*, and an *eye* of *Prophesie*. With his *bodily eyes* he *beheld the City*, as *those* did, who speaking of the *Temple*, said, What *goodly stones* are here? He saw a *beautiful City* environed with *strong Walls*, adorned with a *magnificent Temple*, and other *stately Fabricks*, replenished with *wealthy Citizens*, and furnished with all manner of *Conveniencies*: But with the *eye* of his *mind* enlightned by *Divine Revelation*, he saw this *City* encompassed with malicious *Enemies*, the Walls *sacked*, Houses *burnt*, Inhabitants *slain*, and not *one* of those goodly stones *left upon another*. Yea, *all* this, though not to come to pass till *many* years *after*, he *saw* as certainly and clearly, as if it were *then* acted before his *eyes*.

Luke 21. 5.

To *foreknow* future *Contingencies* is one of *Gods peculiars*, to whom all things *past*, *present*, and *to come*; and those not only τὰ ἐσσόμενα, but τὰ μέλλοντα,

μέλλοντα, *neceſſary*, but *caſual* are at *once obvious*: But yet there were *men* of *God* to whom he was pleaſed to *impart* the knowledge of what was *to come* to paſs, according to that of *Amos*, *Surely the Lord God will do nothing, but he revealeth his ſecrets to his ſervants the Prophets.* Indeed this light of *immediate Revelation* ceaſed after the *Sacred Canon* was compleated; and though God ſtill can if he pleaſe, yet it is that which he *ſeldom*, if *at all*, hath done ſince; and therefore thoſe who pretend upon the account of any *extraordinary inſpiration* to *foreſee* and *foretell* the ruine of places, are to be looked upon either as *Subtle-headed Impoſtors*, or at beſt, *Giddy-headed Zelots*. Nor are we to give any greater regard to our *Prognoſticating Aſtrologers*, who preſume to *read* that in the *Stars*, which God never *wrote* there; and abuſe them to that end for which God never appointed them. How *fallible*, *conjectural*, and *uncertain* that Foreknowledge is which they have by this means, appeareth not only in that the Events which they foretell do oft-times prove *contrary*, but that as to the moſt *remarkable* accidents which befall (ſuch as the late diſmal *Conflagration*) they are uſually ſilent. And yet (my *Beloved*) God hath not left us altogether deſtitute of means whereby we may at leaſt probably foreſee miſery and calamity coming upon the places where we live.

Chap. 3. 7.

The prudent man (ſaith *Solomon* once and again) *foreſeeth the evil*, and in this reſpect his *eyes* are ſaid to be *in his head*, the *upper part* of his body; and as they that are on the *upper ground* can ſee afar off, ſo doth the wiſe man, whil'ſt the *Fools eyes* are in his

Prov. 22. 3. 23. 12. Eccleſ. 2. 14.

his *feet*; nay, he is ready to ſtumble upon, and fall into danger before he will ſee it. This *ſeeing eye*, as well as the *hearing ear*, is that which God is ready to confer; and therefore *if any man lack wiſdom, let him ask of God* (ſaith St. *James*) who, as *Solomon* aſſureth us, *Layeth up wiſdom for the righteous*; and upon our asking, will lay it out upon us.

James 1. 5.

Prov. 2. 7.

If you ſhall enquire yet more particularly, How by the eye of prudence a man may foreſee *evil to come?* I anſwer,

1. *By conſidering the ſeveral threats which God hath denounc't in his Word againſt ſinners*; for ſince Gods Threatnings are no leſs true than his Promiſes, and though the ſentence be not ſpeedily executed, yet it can by no means but *Repentance* be prevented; the prudent man may foreſee, that ſooner or later the Evils threatned, will fall upon them that go on in their ſins.

2. *By comparing the City, or place where he liveth, with thoſe Cities and places which are recorded in holy Writ, as the inſtances of Gods vengeance:* For ſince (as St. *Peter* ſaith) of the Cities of *Sodom* and *Gomorrah*, it is no leſs true of the reſt, that they were made *an enſample to them who ſhould after live ungodly*, we may hence infer, That though not the ſame, yet ſome Calamity or other will befall wicked places now, as well as then; and,

2 Pet. 2. 6.

3. Laſtly, *By obſerving the method of Divine diſpenſation in his Judgments.* How uſually he *firſt* ſtriveth with *Mercies*, then with *Judgments*; how he giveth *warning* firſt, and then *ſtriketh*; how he proceeds from *corrective*, to *deſtructive* puniſhments; we

we may *foresee* that that *people*, upon whom *mercies*, and *warnings*, and lesser *judgments* have had no kindly *influence*, are *near* to *destruction*.

And oh how *happy* were it, if we would thus *behold* desolation *before* it come; for then *perhaps* we may *prevent it*, and *never* behold the desolation: or if not, in respect of the *community*, yet according to that of *Solomon*, *The prudent foreseeth the evil, and hideth himself*, we may prevent our *own* ruine, and provide for our safety; or if not so, yet according to that *known* saying, *Præmeditati mali mollis ictus*, *Evil foreseen is better born*; we shall the more easily *sustain* it *when* it cometh: But alas, such is our *Iniquity*, as well as *Infelicity*, we will not *believe* till we *feel*, nor *see* till it is *too late* to *avoid*, and then we *sigh* forth the *Fools* language, *Non putâram*, *I did not think this mischief would have come*. It is *observed* of some Creatures which have *only sense*, that they foresee evils by a *natural* instinct; *Swallows* the *fall* of a *ruinous* House, *Cranes* the *coming* of a *storm*, and such like; and yet we who are endued with *reason*, will not take *notice* of *approaching* Judgments. Oh let us at length be *wise*, and imitate our *blessed Lord* as far as we *can*, in *foreseeing* those evils which threaten us, though we cannot with that *certainty* which he did behold *Jerusalem* in *ashes*. Prov. 22. 3.

III. And now it is *high time* to take a *view* of that *influence* which this *approach* and *aspect* had upon him, and that is expressed in the last act, *He wept over it*.

Christum flevisse sæpe risisse nunquam legimus. It

is not unfitly observed, that we read *often* of *Christ's tears*, but *never* of his *laughter*. *Holcot* reckons up *seven* times of his weeping, at his *Birth*, *Circumcision*, for *Judas*, *Lazarus*, over *Jerusalem*, in the *Garden*, and on the *Cross*. It is not *improbable*, but that, as *other* Infants, *he* at his *birth* did *salute* the World with *tears*, and that the *pain* of *Circumcision* did extract *tears* from him; but neither of these are mentioned in *Holy Writ*. It is said indeed in respect of *Judas*, he was *troubled in spirit*, not that he *wept*, though not *improbably* that *trouble* might
John 13.21. expresse it self by *weeping*. *Three* times are expressed, That for *Lazarus* by one *Evangelist*, St. *John*;
Chap. 11.35. This *over Jerusalem* by another, St. *Luke*; The
Heb. 5.7. other is mentioned by no Evangelist, but the *Apostle* St. *Paul* in his *Epistle* to the *Hebrews*, and yet whether those *tears* refer to the *Garden*, or the *Cross*, or *both*, is a *question*; It is very likely, he who *sweat drops of blood*, at the same time *shed tears*; and it as likely that his *prayers* on the *Cross* were accompanied with *tears*: it is certain, in the *one* place or *other*, or *both*, he *wept*; His *tears* for *Lazarus*, were the *tears* of a *Friend*, Those on the Cross, the *tears* of a *Priest*; These *over Jerusalem*, the *tears* of a *Prophet*; for as a *Prophet* he *beheld Jerusalems ruine*, and beholding, *weepeth*.

It is a good *observation* of *Origen* concerning our *Saviour*, *Omnes beatitudines quas in Evangelio docuit, exemplo firmavit*. He confirmed by his *pattern* all those *Beatitudes* which he preached in his *Sermon*: He was *meek*, and *poor in spirit*, *pure* and *merciful*, the *great Peacemaker*, and a *Sufferer for Righteousness*

teousnes's sake; and that he was a *Mourner*, appeareth here by his *weeping*.

For the *fuller* discussion whereof, I shall desire you to take notice of these *four* circumstances, *Who, When, Over whom*, and *for What*: And,

1. *Who it was* that *wept*, *Christ the Son of the living God made man*. Indeed his very *weeping* bespeaketh him a *Man*, and that not in *appearance* only, but *reality*. A *Phantasm* cannot *weep*, a *Picture* cannot *grieve*; so that from hence, we may infer a strong *argument* against the *Apollinarian* Hereticks, who *imagined*, that *Christ* had but an *imaginary body*: Nor doth this only argue him a *Man*, but such a *Man* as was ὁμοιοπαθὴς, *subject to the same passions with us*. *Tears* are not only *indices naturæ*, but *doloris*, testimonies of *humane nature*; but of *humane passion*, particularly that of *grief* and *sorrow*, whence it followeth, *That the passions of the mind are not in themselves sinful*, else the *holy* and undefiled *Jesus* who *knew no sin* (to wit, *experimentally* and *practically*) could not have been *subject* to them. The truth is, they are very apt (like the *wind*, to be *boystrous*, or in a *wrong corner*) to *exceed* in their *measure*, or *err* in their *object*, and so degenerate into *sins* and *vices*; *love* into *lust*, *anger* into *rage*, and *grief* into *impatiency*: But in *themselves* they are not *sinful*, as being the *products* of *Nature*, not of the *corruption* of it. That *stoical* precept of *putting off humane affections*, as it is *impossible*, so it is not *necessary* were it *possible*. We need not *banish*, but only *imprison* our passions; not *extirpate*, but *regulate* them, for *Christ* himself gave

various expressions of *several* passions, and here in particular of his *grief* by his *tears*.

Besides, this *Notion* of the *Who* in my Text as to his being a *Man*, and that *subject* to *passion*, I must not forget to mind you that he was a *Prophet*, a *Man of God*; and being to utter a *sad* message, delivers it with *tears*. The *Priests* and *Prophets* of the *Lord* are resembled to *eyes*, and those *eyes* said to be like
Cant. 7. 4. the *Fish-pools* of *Heshbon*, to note that they should be *watry* eyes distilling with *tears*, in which respect, among the many *Ceremonies* of the *Romish* Ordination, an *Handkerchief* is given to the person *ordained* for *wiping* away those *tears* which should continually *run down*. Indeed *tears* well become *us* in all our *Offices*. Do we *pray* for the *people*? our *prayers* and
Joel 2. 17. *tears* do well together. *Let the Priests weep between the Porch and the Altar, and say, Spare thy people, O Lord.* Do we *instruct* the *ignorant*, or *comfort* the *dejected*, or *reprove* the *sinner*, or *threaten* the *obstinate*! we should express our *pity* by our *tears*. *Many walk* (saith S. *Paul*) *of whom I have told you often,*
Phil. 3. 18. *and now tell you weeping, that they are enemies of the Cross of Christ.* And here our *Saviour* being to denounce *Gods judgements* against, *weepeth over Jerusalem*.

2. The next considerable *Circumstance* is the *When*: And that, as appeareth by the *preceding con-*
ver. 36, 37. *text*, was *inter acclamationes*, in a *time of joy*. When the people *welcomed* him with *shouts*, he *approacheth* them with *sighs*. He would let us see how *little* he was taken with the *pomp* and *splendor* of the world, and intimateth a *special* act of *prudence*, namely, *to*

mingle

mingle our joyes with some sorrowful thoughts, which may serve as a check to their exuberancy. It is *observable* how *King David* in the very same *Psalm* where he speaketh of his *still waters*, *green pastures*, *full cup*, *spread table*, taketh occasion to mention *the shadow of death*. *Solomon* tells us, *There is a time to laugh, and a time to weep*; we may carry it further, *The time of laughing is a fit time of weeping*, lest we should laugh *too much*. It is the usual *dispensation* of *Divine* Providence, to make all our *earthly* comforts γλυκυπικρα, *bitter-sweets*, *checker work*, *black* and *white*, in our most *prosperous* estate, sending some *cross* event, which may be an *allay* to our *joy*; and it is the *dictate* of *humane* prudence, to present to our selves some *sorrowful* thoughts in the *time* of our greatest *mirth*. We may observe when men *laugh* most *heartily*, *tears* stand in their *eyes*: we have often beheld a *shower of rain* fall in a *sun-shine*; we use to *eat* our *sweet meat* with *sharp sauce*: Thus let us *intermingle* something of *sadness* with our *delights*, after the *example* of our *Saviour*, who *wept* at a time of the greatest *solemnity* of *joy*, when the *multitudes that went before, and followed after, cryed, Hosanna to the Son of David.*

Pſ. 23. 5.

Eccleſ. 3. 4.

3. The next *Circumstance* to be discussed, is the *Whom*: and that is expressed in the Text to be the *City*, to wit, of *Jerusalem*. And that which I would here take notice of, is the *enmity* which *Jerusalem* had to *him*, and the *love* which *he* shewed to *Jerusalem*: *Doloris* may stand in the *Poets* Verse, as well as *timoris*, and it is as true in the *sense*, *Love* is full of

Res eſt ſolicitis plena timoris amor. Ovid.

of *grief*, as well as *fear*: when he *wept* for *Lazarus*,
John 11.37. the Jews ſaid, *See how he loved him*; may we not ſay the ſame *here*: *See how he loved the City over which he weepeth*; And how much this *City hated* him, appeareth by that *bloudy* murther which in a few days after this, was by them *committed* upon him: He commiſerateth them who had no compaſſion for him; nay, he *ſheddeth tears* for them that *ſhed* his *bloud*. It was his *precept* in the *Sermon* on
Matth. 5.44. the *Mount*, given in charge to all his diſciples, *Love your enemies*; and lo, here he *practiſeth* it, and well doth it become us to *follow* both his *command*, and
Pſal. 58.10. his *example*. Indeed we read in the *Pſalms*, *The righteous ſhall rejoyce when he ſeeth the vengeance*; but that is on the *Churches implacable* enemies;
Prov. 24.17. otherwiſe it is *Solomons* caveat, *Rejoyce not when thine enemy falleth*; nor is there any thing more truly *Chriſtian*, than not onely *not* to *rejoyce*, but *mourn* for our *enemies* misfortune: And let me tell you, it is the *beſt* way of *revenge*, when our *enemy hungers*, *to feed him*, *when he thirſts*, *to give him drink*;
Rom. 12. 20. not onely to be *ſorry* for, but to *ſuccour* him, ſince hereby we *heap coals of fire upon his head*. Thus let our *love* to our *enemy*, be the love of the *heart*, not *feigned*, but *ſincere*, not counterfet, but cordial, the love of the *tongue* in *praying* and bleſſing, the love of the *hand* in *doing good*, and the love of the *eye* in *weeping* for them that *hate*, that *curſe*, that *do evil* to us, and that when *miſery cometh* upon them.

4. There is onely *one* queſtion more to be reſolved, and that is, *For what Chriſt weepeth* in reference

rence to *Jeruſalem?* and that will appear by the *following* context, to be her *ſins* and her *ſufferings*. Of both a *word*. ver. 42, 43, 44.

1. He weepeth for her *ſins*, in that ſhe *did not know the things of her peace*, as appeareth in the *next* verſe; nay, as we find in that *parallel* place, that ſhe *ſtoned the Prophets, and killed thoſe who were ſent unto her* with the *glad tidings* of *Peace*; nay, not onely the *wickedneſs* which ſhe *had*, but which he foreſaw ſhe *would* commit againſt *himſelf*, in putting to *ſhame* and *death*, him who was the *Lord of life and glory*; and that *notwithſtanding* all her wickedneſs, ſhe remained *ſecure* and obſtinate, according as it is ſaid elſewhere by S. *Mark*, that *Chriſt looked round about the people, and was grieved for the hardneſs of their hearts*. Matth. 21. 37. Mark 3. 5.

The *wickedneſs* of *bad* men ought to be the *ſorrow* of *good men*; and when they are *ſo wicked* as not to *grieve* for *themſelves*, they *grieve* ſo much the *more* for them. *Lots righteous ſoul was vexed* (as S. *Peter* tells us) *with the unclean converſation of the Sodomites*: *David* ſaith of himſelf, *Rivers of waters run down mine eyes, becauſe they keep not thy Law*. And again, *I beheld the tranſgreſſors, and was grieved*: S. *Paul weepeth* for thoſe among the *Philippians*, whoſe *god was their belly*: and S. *Hierom* ſaid to an impenitent wretch, *Hoc plango quod teipſum non plangis*, this *I bemoan that thou doſt not bemoan thy ſelf*. This is that which holy men always do upon a *threefold* account. 2 Pet. 2. 8. Pſ. 119. 136. 158.

Of *piety* and devotion towards *God*, whoſe Name is *blaſphemed* and *diſhonoured* by their violation and contempt of his *Law*.

Of

Of *Pity* and compassion towards the sinners, who are *running* headlong to *perdition*, and *perceive* it *not*.

Of *Charity* to themselves, in *avoiding* hereby the *guilt* of *other* mens *sins*; which the very *not grieving*, contracts upon those that *behold* them, and also *escaping* the *punishment* which those sins bring upon the places where they live, for so we *read* of

Ezek 9.4. *a mark set upon the mourners for the abominations in Jerusalem.*

And if upon these accounts we must *weep* for the *sins* of *others*, much *more* ought we every one for his *own sins*; In this indeed we *could not* have our *Saviour* for an *example*, who had *no sins* of his *own* to *weep* for, since he could not have been a *Saviour*, had he been a *sinner*. But (*he excepted*) there was never *any* who had not *sins* enow of his *own* to bewail; and truly, in vain doth he *pretend* to be *troubled* at the faults of *others*, who yet *indulgeth* to his *own*; nay, how can he bemoan *another*, who doth not pity *himself*; or will any man *believe* that he is *offended* at the *dishonour* done to *God* by *others*, who yet wilfuly *dishonours* him *himself*? And therefore, as our

Matth. 7.5. *Saviour* exhorts, first to *cast the beam out of our own eye*, so let us be perswaded, *first* to *repent* of our *own* sins, and then to *weep* over the sins of *others*.

2. But secondly, *Christ wept over Jerusalems sufferings*: Whence observe,

1. Others *passion* should move our *compassion*, and we should mingle the *wine* of their *afflictions* with the *water* of our *tears*. There is no *duty* to which we

we are more *frequently* exhorted than that of *mercy*; and what is *misericordia*, but *miseria ad cor*; *mercy*, but the *laying anothers miseries to heart*. It was St. *Pauls* precept, *Weep with them that weep*; and it was his practice, *Who is weak, and I am not weak*. That golden Rule, of *doing to others, as we would they should do to us*, holds true, as in many other particulars, so in this, That since we desire to be *commiserated our selves*, we should *commiserate* others. Thus *Job*, who crieth out, *Have pity on me, O you my Friends, have pity on me*; saith also of himself, *Did not I weep for him that was in trouble? Was not my Soul grieved for the poor?* There is nothing more *humane*, than for one man to sympathize with another. It is observed among *Swine* and *Bees*, *Unâ ægrotante lamentantur omnes*; if *one* be *sick*, the *rest* are *sorry*; but much more suitable is it to our *humane* nature, and therefore *Cruelty* is called *Inhumanity*; nay, there is nothing more *Divine*, more *Christian* than this; and therefore St. *Paul* calls upon us, *To put on bowels of mercies as the Elect of God*, chosen to be his *Children*, and consequently to *resemble* him; upon which account, it is *Christs* argument, *Be you merciful, as your Father which is in heaven is merciful:* Nor was there any *virtue* did more illustriously *shine* forth in *Christ* himself, an *instance* whereof he giveth us here in *weeping over the City*.

Rom. 12. 15. 2 Cor. 11. 29. Matth. 7. 12. Job 19. 21. 30. 25. Colos. 3. 12. Luke 6. 36.

2. *Private*, but much *more Publick* Calamities require our *Sympathy*; for *such* was this, not over a particular *Person* or *Family*, but a *City*. We use to say, *Bonum quò communius eo melius*; *Good* is the

better, by how much more it is *communicated*; and *Evil*, the further it *ſpreads*, the *worſe*. It is an undeniable *Maxim*, *The whole is greater than any part*; and conſequently, as the *ſafety* of the *whole* ought to be *firſt preferred*, ſo the *calamity* of it ought to be *moſt condoled*. Every *good* man is of a *publick ſpirit*, and therefore *deeply* affected with *common miſeries*: A few *drops* of water may *quench* a *ſpark*, but many *Buckets* will not eaſily *extinguiſh* a great *flame*. In times of *general* Calamity, we may well wiſh with

Jer. 9. 1. *Jeremy*, That our *head were waters*, *and our eyes fountains of tears to weep day and night*.

3. Not *only* when *we our ſelves* are *Fellow-ſufferers*, but when we are *only Spectators* of, we ought to be concerned in *others* miſeries. Our *bleſſed Lord* was to *aſcend* to *heaven*, and *ſit down at his Fathers right hand* long *before* the *time* of *Jeruſalems* miſery, and yet it becometh the *object* of his *ſorrow*. *Nehemiah* was himſelf in the *Kings Palace*, a principal *Officer*, a *great Favourite*; and yet by reaſon of *Jeruſalems* Calamity, *He ſat down*, *and*

Nehem. 1. 4. *wept*, *and mourned*. When *we* our ſelves are at *liberty*, we muſt remember them that are in *Bonds*, as if we were *bound with them*; nor muſt our *own proſperity* make us forgetful of *others adverſity*.

4. *All ſorts* of miſeries, but eſpecially *grievous* Deſolations, call for a *Lamentation*; no leſs was this which befell *Jeruſalem*, when *not one ſtone left upon another which ſhould not be thrown down*. It was

Heſter 7. 4. Queen *Heſters* plea to *Ahaſhuerus*, *We are ſold*, *I and my people to be deſtroyed*, *and to periſh*; *if we had been ſold for Bondmen and Bondwomen*, *I had held*

held my tongue. *Look away from me* (ſaith the Prophet *Eſay*) *I will weep bitterly*; and why ſo bitterly, *for it is a day of trouble* (and that no *ſmall* or ſlight trouble, but) *of treading down, and perplexity, breaking down the Walls, and crying to the Mountains.* It is a *doleful* ſight to behold the *Ship toſſed* up and down by the boyſtrous waves, but to ſee it *ſink* into the *Sea*, or *daſh* in pieces againſt the *Rock*, may well cauſe an *Outcry*. The *deeper* the *wound* is, the greater need of *waſhing* it with our *tears*; and the *heavier* the *burden*, the greater need of our *hands* to help to *bear* it up. Iſa. 22. 4.

5. Laſtly, If the *foreſight* of miſery when yet it is *afar off*, much more when it is *near*; and if when it is *near*, much more the *ſight* of it when *actually* brought upon a perſon or people, ought to move our *pity* and compaſſion. When *Hazael* ſaid to *Eliſha*, *Why weepeth my Lord?* His anſwer was, *Becauſe I know the evil thou wilt do to the children of Iſrael:* And much *like* was the *reaſon* of our *Saviours weeping* here, who knew the *evil* which the *Romans* would do to *Jeruſalem:* But when the *evil* is really done before our *eyes*, good reaſon our *eye* ſhould *affect* our *hearts* with *ſorrow*, and our *hearts* fill our *eyes* with *tears*. 2 Kings 8. 12.

This, This, is that (my *Beloved*) which I am *this day* to *preſs* upon my *ſelf* and *you*, in reference to that *doleful deſtruction* which hath actually befallen *our Jeruſalem*, the once *Renowned*, but now *Deſolate City* of *London*; and her *Inhabitants* that *being near*, and having *beheld* its *Conflagration*, we would *weep* over it.

It is not *many* Weeks since we kept a joyful *day* of *Thanksgiving* for the *good hand* of our *God* upon His *Majesties Naval Forces*, in causing their *Enemies* to *flee* before them; and great *reason* we had to *rejoyce* in so *seasonable* a *Victory!* But *alas!* the *righteous God* hath now turned our *laughing* into *mourning*, and our *singing* into *sighing*, whil'st *we* have been forced to *flee* from our *Houses*. We read of *Marcus Marcellus*, that having besieged, and taken the famous *City* of *Syracus*, he *wept* to see *such Citizens* become his *Captives* and *Slaves*. And it is storied of *Titus Vespasian*, who was the *instrument* of *Gods* vengeance upon this *City* in my *Text*, That he did not *invade* it without *tears*; and truly that *late burning* of the *Ships* and *Goods*, and *Houses* of our *Enemies*, though it was very *justifiable*, as an *act* of *Military Justice*, done by persons *empowred* with *Royal Authority* for the *avenging* of *former injuries*; and very *acceptable*, as a *weakning* of our *Enemies power* to do *future*: Yet as it was an act which brought *ruine* and destruction upon many *private* persons and families, some of whom might be in *some sort innocent* as to the *publick* quarrel; it was matter of *compassionate grief*: But oh then what *sadness* should sit upon our *spirits*, whil'st we *behold* so *great* a destruction at *home*, a *fire* in our *own bowels!*

True it is, *we* of *these* parts have very great *cause* of *joy* in our particular *preservation*, since we *deserved* no less than they to have been *devoured* by the *flame*; but to use the *Psalmists* language, we have Psal. 2. 6. cause to *rejoyce with trembling*, lest the *like* misfortune

tune befall *our Houſes*; ey, and to *rejoyce with weeping*, becauſe it *hath* befallen ſo *many* of our *Friends*, *Neighbours*, and *Fellow-Citizens*.

Indeed had it been a *particular Houſe* and *Family*, or ſome *Village*, *Hamlet*, *Town*, or *Burrough*, it would have been *deplorable*; but *magnum momentum eſt in nomine urbis*, ſaith the *Orator*: There is a great deal of *weight* in the *name* of a *City*, and conſequently the *ruine* of it moſt *lamentable*. Cic.

As among *Stars*, there are of the *firſt* and *ſecond*, and *third* magnitude; and among *Ships*, of the *firſt*, *ſecond* and *third* Rate: ſo among *Cities*, there are *greater* and *leſs*; and ſurely by how much the *greater* the *City*, the *ſadder* the *loſs*. What *tears* then, yea, *Rivers* of *tears* (were they like the *goodly Thames* which runs by) can be *ſufficient* to bemoan the downfall of this ſo *ancient*, and ſo *eminent* a *City*.

This *City* was called (when in her Glory) by *Ammianus*, *Marcellinus*, *Auguſta*, the ſtately *magnificent City*; but how is ſhe now become *anguſta*? this large *Volume* in *Folio* abridged almoſt to an *Octavo*, there being, as is probably computed, ſcarce a *ſixth* part remaining *within* the Walls.

The *ſhape* of the *City* hath been obſerved to be *like* that of a *Laurel*, and it was a good *wiſh* of him who deſired that *like* the *Laurel*, it might *alwayes* be *green* and flouriſhing: But this *ſad Fire* hath *ſpoiled* her of her *greenneſs*, and ſhe is now become as it were *one Brand*, *withered*, *ſcorched*, nay, *burnt* to *aſhes*. *One* of the *names* anciently given to her was *Troja nova*, and her *Citizens* called *Troynovanters*;

vanters; and behold now ſhe is *too like old Troy* in her *Conflagration*. I pray *God* it may not be ſaid, *Jam ſeges ubi Troja fuit*, *Corn groweth* where *new*, as well as *old Troy* ſtood. *Chronologers* tell us, That *London* was 354 years *older* than *Rome*; and *Tacitus* ſpeaking of her above 1500 years ago, calleth her, *Londinum copiâ negotiarum maximè celebre*, *a very famous place for Merchants*; ever *ſince* which time ſhe was riſing *higher* and *higher* in ſplendor and glory: But alas! in a *few dayes* ſhe is *ſpoiled* of all that *beauty* ſhe had been advancing ſo many *hundred years*. We have not (I ſuppoſe) *forgot* that *fatal blow* by *Fire* and *Gun-powder* given to that *Ship* which did *wear* her *name*; but the *Loyalty* of many *worthy Citizens* in *one year* repaired that loſs, by *building* a *better*, now deſervedly called the *Loyal London*. But who can tell how *many years* may paſs before this *City* of *London* attain to her *priſtine* luſtre! Though yet I will not *deſpair*, but that in *Gods good time* ſhe may become *more illuſtrious* than before.

Howel, Lond: A late Writer having firſt given a *full* and *particular account* of this *City*, goeth on to *parallel* it; not only with all the *Cities* of theſe *three Kingdoms*, but of the *whole World*, and *prefers* it before them: For having reckoned up about *twenty* ſeveral *kinds* of *Ornaments* belonging to a *City*, he proveth by an *induction* of *particulars*, That though in ſome *one* or *few* of thoſe Ornaments, many *other* Cities *outgo* her, yet, *all taken together*, ſhe *ſurpaſſed* them *all*. And to all thoſe *excellencies* which he mentioneth, I ſhall add *one*, in which I am ſure *no City* could *equalize*

lize her, the number of her *Learned, Religious* and *painful Preachers*; upon which account, the *title* which the *City* of *Quinzie* in *China* attributed to her self (for her *high Walls*) might have been *given her*, she was an *heavenly City*; or to use our *Saviours* language of *Capernaum*, a City *lifted up to heaven*. And now who can *refrain* from *weeping*, to see this *City* almost *stripped* of all her *Ornaments*, and her *Honour* laid in the *dust*? Matth. 11. 23.

Let the *Merchants weep* for the *downfall* of that *Royal Exchange* (where they used to drive on their mutual Commerce) with the several *Wharfs* and *Keyes*, which were so commodious for landing their Goods.

Let the several *Companies weep* for the *ruine* of their *Halls*, where they were wont to *meet* each other in love and *amity*.

Let the *poor Orphans weep* for the loss of that *Hospital*, where so many *Thousands* of them have been nourished and *educated*.

Let the *Priests weep*, not as of old, *between the Porch and the Altar*; but that now there are so many *Churches*, where there is neither *Porch nor Altar to weep between*.

Let the *Parishioners weep*, that they have now neither *Churches* nor *Preachers*; whil'st *those* are so *demolished* as *unfit* for *use*, and *these*, as well as *themselves*, forced to *look abroad* for *shelter*.

Finally, Let all the *Inhabitants* of this *City*, and her adjacent parts, *weep* to consider how many *Families* have not where to hide their *heads*, but are *scattered* up and down the *Fields* for *want* of their *Habi-*

Habitations: Yea, how many *wealthy Citizens* are very much *impoveriſhed*, and *ſome* of them brought to a *morſel of bread*.

Nor do I only call upon the *City* her ſelf, but the *Court*, the *Country*, the *whole Kingdom*, to *weep* over the *Cities deſtruction*; and that not only in regard of the *particular loſſes* which *ſeveral perſons* throughout the Kingdom undergo upon this account, but of the *Concern* which the *misfortune* of this *City* is to *King* and *Kingdom*. The *City* of *London* was as it were the *Dominical Letter*, by which the whole Nation reckoned how the *year* would *go about*; or as the *Golden Number*, by which we were wont to *caſt up our Accounts*. It was the *ſaying* of a *judicious Forreigner*, That *England might rather be ſaid to be in* London, *than* London *in* England. Sure I am, the *welfare* of *England* was very much *concerned* in *Londons* proſperity. Some have *enviouſly* reſembled her to the *Spleen*, whoſe *high ſwelling* made the *reſt* of the *body lean*: But I doubt we ſhall find, ſhe may more truly be compared to the *ſtomack*, and the *Apologue* made *good*; whil'ſt the *ſtomack wants ſupply*, the *reſt* of the *members* cannot *thrive*. If *England* be as the *heavens*, *London* was as the *Sun* in thoſe *heavens*; muſt not *darkneſs* needs cover the whole *heavens*, when the *Sun* is ſo much *eclipſed*? If *England* be as the *Ring* of *Gold*, *London* was as the *Diamond*, How *little* is the *value* of the *Ring*, when the *Diamond* is, if not wholly *loſt*, yet very much *cracked*? If *England* be as a *goodly Tree*, *London* was as the *root*; and when the *root* is *withered*, how can the Tree *flouriſh*?

London

London was wont to be called *Camera Regis*, the *Kings Chamber*; ey, and it might have been called the *Kings Coffer*, since besides the great *Income* which her *Custom*, *Excise* and *Chimnies* brought to the *Crown*, she was ready to *fill* his *hands* with *present Coin* upon all *occasions*: well may the *King weep*, nay, we need not call upon Him; I *would to God* all his *Subjects* were as deeply *sensible* of this sad *blow* as *He*. *London* is called in the Law, *Cor Reipublicæ & totius Regni Epitome*, the *Heart of the Commonwealth*, *and Epitome of the whole Kingdom*. And she is no less *justly*, than *usually* stiled the Μητροπολις, *Mother-City* of the *Kingdom*: well may all the *Daughter-Cities*, yea, all the *People* of the *Land* take up a bitter *wailing* for this *blow*, which hath as it were *stab'd* them at the *heart*, and *killed* their *Mother*. Ey and especially at *such* a time as *this*, when, by reason of our *Forreign War*, her *assistance* was so *useful*. *Sad indeed*, to have the *Milch Cow dry*, when most need of *Milk*; and the *Cloud vanish*, when most *want* of *Rain*; yea, as it were, the *Fountain* to be *empty*, when most *occasion* for *water*. How *stupid* is that *Man*? How *hard* is that *heart*, which these considerations do not *affect*?

And yet this is not all, since the *doleful influences* of this *calamity*, in some sort, reach not only to the whole *Kingdom*, but to all the *Protestant Churches*. There have not wanted *daring Prognosticators*, who have *presumed* to *foretell* the *destruction* of *Rome*, and the *downfall* of the *Pope this year*; no doubt, if they *repent* not of their *Superstitions* and *Idolatries*, Vengeance will *pursue* them; but *it is not for us to know the times*,

not to build *positive Predictions* upon our *Interpretations* of *dark Prophecies*: In the mean time we sadly *behold* the most famous *Protestant City* of the *World*, become an *heap* of *Rubbish*. I easily believe, our *Romish enemies* rejoyce at this *flame*, and cry among themselves, *O pulchrum spectaculum! O goodly sight!* And perhaps our *Protestant Adversaries* rejoyce also, but I doubt they will have *little cause* for it; when they *weigh* all things in a right *balance*. Whither by that *Babylon* mentioned in the *Revelation* be understood *Pagan* or *Papal Rome*, I shall not now dispute; but sure I am, all *Protestant* Princes and Churches have reason to make the like *Lamentation* over *London*, which is said to be made over *Babylon*, *Alas, Alas, that great City which was clothed in fine linnen and purple, and scarlet, with gold and pearls, and precious stones; for in one hour* (at most a few dayes) *she is made desolate!*

Rev. 18. 16.

All this while I have only set before you the *sadness* of the *Ruine*, together with the *doleful effects* which attend it; but now give me leave to *enlarge*, and increase your *sorrow*, by minding you of the *causes*, as well as the *effects*, entreating you to consider *by whom*, and *for what* it is, that this great *desolation* is befallen this *great City*. We read in the Book of *Job*, That *the fire of God fell from heaven, and consumed his sheep*. And God threatneth by his Prophet *Amos* against *Damascus*, *Gaza*, &c. That he would *send a fire which should devour their Palaces*. And surely no *other* was this *Fire* which hath laid *waste* so many *beautiful Churches*, goodly *Fabricks* and *Houses*, than the *fire of God*, a fire of his *sending*. If there

Chap. 1. 16.

Chap. 1. 4. 7. 12, 16.

there were any *sins* of the *Coal* who kindled, or fomented the flame, yet they were the *Rod of Gods anger*, and the *Fire-balls* in their hand his *indignation*, and I both *pray* and *hope*, that if there were any such *Rods*, they may themselves be *cast* into the *fire*, and receive their deserved *punishment* for so horrid a *villany*. If it were an *accidental* fire, occasioned by *negligence* and *inanimadvertency*, yet even that *casualevent* was of *divine appointment*: Nor was it only the *hand*, but a special, *signal hand* of *God*, which appeareth among *other* things, chiefly in the *concurrent wind* by which the *Fire* was carried on with an *impetuous violence*; for who was it but *God*, who was pleased at once both to *stop* the *Windows* of *Heaven* that it *rained* not, and *brought forth the wind out of his Treasuries*, that it *continued*, till the *Fire* had done that *work* which he *determined* should come to pass. And as we must acknowledge it was the *merciful* and *powerful word* of our *God*, which said to the *Fire* (as he doth to the *Sea*) *Hitherto thou shalt come, and no further*: So it was no other than the angry and *revengeful hand* of *God* which caused the *Fire* (with the *wind*) to bring upon the *City* such a *generally destructive Calamity*. Isa. 10. 5. Job 38. 12.

Upon this *consideration*, it will be *fit* for us, as we look upon the *burning* to be the *effect* of *Gods wrath*, to bewail the *sins* which have *incensed* it, and thereby *procured* this *Conflagration*: So that whereas all this while I have called upon you for *tears* of *compassion*, I must now *exhort* you to *tears* of *compunction*.

I do not design (Beloved) to *upbraid London* in this *day* of her *calamity*, *far be it from me*; but I think

think it a very *fit* season for *London* to be put in *mind* of her *iniquity*.

I would not *confine* the sins which have deserved this *devastation* only to *London*, nay, rather *enlarge* the *accusation* against the whole *Kingdom*; and as both *Prince* and *People* will find *themselves* concerned in the *sad effects* of the *flame*, so all have *reason* to charge themselves with the *kindling* it. But as the *Judgment* is fallen more *immediately* and most *heavily* upon the City, so doubtless it concerneth the *City* more *especially* to *remember* and *bewail* her *own sins*: And whereas there were *several Parties*, and Men of various persuasions in that once *populous City*, I could heartily wish, that instead of *throwing Dirt* in each *others Faces*, they would *throw* each the *first stone* at *themselves*; and instead of *railing* and *reviling*, they would all of them with *weeping* eyes bemoan first their *own sins*, and then the *sins* of *one another*.

We read of *Josephs Brethren*, when their *Brother* had *put them in Ward*, *they said one to another*, *We are verily guilty concerning our Brother*, *in that we saw the anguish of his Soul when he besought us*, *and we would not hear*; *therefore is this distress come upon us*. I *would to God* it might be so with all the *Inhabitants* of this *City*, now that so *great distress is come upon us*, to hear the *voice* of *Conscience*, which if not quite *seared*, will *speak* at *such* a time, and to say *one* to *another*, *We are verily guilty of these and these sins*. Gen. 42. 12.

Now that *God* hath *overthrown some among us*, *as God overthrew Sodom and Gomorrah*, it is *time* surely for

for those who have been guilty of *Sodoms sins*, to *accuse* themselves *for their pride, fulness of bread, abundance of idleness, and not strengthning the hands of the Needy.* Amos 4.11. Ezek. 16.46.

Now that so many *houses of God* are *burnt* up, and laid waste in the *City*, and their *Teachers* are *removed* from them; it is *time* for those to *bethink* themselves, who either out of *Prophaneness* have *neglected*, or out of *Schism vilified* the *houses of God*, and if not like this City of *Jerusalem killed* and *stoned*, yet *disheartned* and *contemned* those who were *sent* unto them.

Now that many of our *wealthy Citizens* are much weakned and *impoverished* in their Estates, it is *time* for them to *call to mind*, how *forward* they were to *part* with their *Wealth* for raising a *Rebellious* War against their *Soveraign*, which at last most *Tragically* ended in His *Murder*.

Now that such a *Well-ordered Society* (as the *City* of *London* was) is *broken*, and *Neighbors* and *Friends* are *scattered* up and down in several parts, and that the *Fire* hath run through, and *thrown down* her *goodly Structures*, it is a *fit season* for those cursed *Incendiaries* to *condemn* themselves, who *delighted* in *division*, made *wide breaches* in *Church* and *State*, between the *King* and His *People*; and when *time was*, set the whole *Kingdom* on *flames*; yea, I fear *still would*, had they the *like opportunity*.

Now that their *Shops* and *Tables*, *Chambers* and *Houses* are *demolished*, their *Wares* and *Goods* either *removed* or *consumed*, it *concerneth* those to call themselves to an *account*, who have *sequestred* and

plundered

plundered their *Neighbors Goods* and *Houses*, and *Landlords*, and those also who have kept *Houses* of *Riot*, *Chambers* of *Wantonness*, *Tables* of *Surfeit*, and *Shops* of *Lying*, *Deceit* and *Perjury*.

This, *this* is that (my *Brethren*) which the *Lords voice crieth* at this *time* to the *City*, and which he *expects* from the *Inhabitants* thereof, that we should every one so *seriously* and speedily *reflect* on his *own sins*, as to *bewail* them with *proportionable grief*; and so much the *rather now*, because we did it *not before*, not this *last year*, when his *hand* of *Pestilence* was so *heavy* upon us, and we so *insensible* of it. Then he *consumed* our *Persons* by the *burning Plague*, and now *our Houses* with the *burning Fire*. Then he *removed us* from our *Habitations*, now he hath *taken* away our *Habitations* from *us*; and because there was not *enough weeping then*, therefore there should be the *more weeping now*.

To *draw to an end*, I have I think said *enough* by this time to put you upon *sprinkling* your *heads* with *ashes*, *girding* your *loins* with *sackcloth*, *filling* your *eyes* with *tears*, and *breaking* your *hearts* with *sorrow*; but I must withall *tell* you, that *all is not done*, *when this is done*.

Our *weeping* of *compassion* must be attended with a *ready contribution* towards their *relief* whom this *Fire* hath *undone*. I hope there *are not*, and yet I would there *were not* any so *cruel* as to *exact* upon their *necessity*, who come to hire *Lodgings* or *Houses* of them, this were to *add affliction to the afflicted*; nay, rather use them *kindly*: And to those who are not able to *hire*, *give* entertainment; yea, let us willingly

willingly *embrace* whatsoever *Overtures* may be proposed for *repairing* the *breaches* and *ruine* of our *Metropolis*.

Our *weeping* of *compunction* must be accompanied with *reformation*. Oh let the *heat* of that *flame* not only *thaw* our *frozen* hearts into *tears* of godly *sorrow*, but *melt* away the *dross* of our *corruption*; that the *Fire* which was *consuming* to our *Houses*, may be as a *Refiners* fire unto *our lives*. Let us *pull down* the *strong holds* of *Atheism* and *Prophaness*, *Luxury* and *Uncleanness*, *blow up* the *Turrets* of *Pride* and *Ambition*, *Envy* and *Faction*; *burn* up the *Thorns* and *Bryars* of *Hatred* and *Malice*, *Covetousness* and *Oppression*, the *chaffe* and *rubbish* of all manner of *wickedness*; that so *God* may be entreated to *spare* the *remnant* of our *Habitations*, and *make* up the *ruines* of those that are demolished, to give us *beauty for ashes*, and the *oyle of gladness for the spirit of heaviness*, when *we* shall *behold* a *new London*, (like the *Phenix*) rise more *gloriously* out of the *ashes* of the *old*. Amen, Amen.

FINIS.